

'Jehovah is good; His mercy is everlasting; and His truth endureth to all generations'

Psalms 100:6.

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Speaker: Ivan Foster

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Afternoon Subject: When will the Seven Plagues be poured upon the Earth?

Speaker: Ivan Foster

Evening Subject: When will the City of Babylon be Rebuilt?

Speaker: Martin Humphrey

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ISSN 1351-4768

# Watching and Waiting

LIGHT FOR PERILOUS TIMES

SCRIPTURAL

Reformed, Protestant, Puritan, Prophetical, Expository, Doctrinal

Volume 30, No 7

July-September 2022

Quarterly, £6 per annum

**This magazine is issued by the  
SOVEREIGN GRACE ADVENT TESTIMONY**

(Registered Charity No. 261489)

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The objects are:

1. To teach the nearing approach of our Lord's return. James 5:8
2. To hold forth the Truth and to expose and resist error. Jude 3
3. To note passing events in the light of 'the Scripture of Truth.' 2 Peter 1:19
4. To unfold the Word of God by comparing Scripture with Scripture. Acts 17:11
5. To encourage missionary endeavour, and all service for Truth. Acts 1:8
6. To comfort and strengthen those who seek to stand with the Lord, apart from abounding lawlessness. 2 Timothy 2:19
7. To call for separation from false ecumenism. 2 Corinthians 6:14-18

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## Is Russia in the Prophetic Scriptures?

by David McMillan

*(This article is based on the Chairman's remarks brought by Mr McMillan at the SGAT monthly broadcast on Friday, 25th February, 2022).*

Russia has been much in the news for several weeks now because of its war against the neighbouring country of Ukraine. The question that arises because of Russia's prominence in the news and on the world stage at this time, is, 'Is Russia in the Prophetic Scriptures?' At the very outset we want to answer that question very clearly by saying, 'No! it is not.'

The idea that Russia is in the Prophetic Scriptures is based on a misinterpretation of Ezekiel 38:2, 'Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him.' In this verse the word 'chief' is the Hebrew word 'Rosh.' So, those who are proponents of the idea that Russia is spoken of in the Prophetic Scriptures say that Rosh sounds like Russia, so this must be a reference to Russia in the Word of God. But let me stress to you that that is a very dangerous way to interpret the Bible. If you are just going to use a word that sounds like a word in the Bible to build your interpretation of the Scriptures upon, then you can make the Bible say just about anything that you want.

Then those who support the idea that this verse is speaking about Russia take another leap and they say that because Rosh sounds like Russia, they also add to that and say that Meshech and Tubal sound like Moscow and Tobolsk, two of the main cities in Russia. But Meshech does not really sound anything like Moscow no matter how hard they try to convince you that it does.

Let me point out that the word Rosh means chief or head, and it is used in that way over five hundred times in the Scriptures. The first time this word is used in the Bible is in connection with the river that ran out of Eden. The Bible says that 'it was parted, and became into four heads' (Genesis 2:10). The word for 'heads' there again is the word Rosh. The first time the word is used in the Book of Ezekiel, (which is very significant as the verses that we are especially considering are in the prophecy of Ezekiel), is in chapter 1 and verse 22, with regard to the living creatures. The verse

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speaks of 'the heads of the living creature' and the word there for 'heads' is again Rosh. If the word means Russia, then to be consistent in your interpretation of the Scriptures, the idea that the Bible would be setting forth is that the river that went out of Eden parted into four 'Russias' and the living creatures in Ezekiel 1 had four 'Russias' instead of four heads. So, you do not need me to tell you that that is really just nonsense. It is not teaching Bible truth in any shape or fashion. That is not an established principle of Bible interpretation. So, be in no doubt about it, this passage does not speak about Russia.

Let me remind you that the nations of which the Bible speaks as being involved in the events at the time of the end were all part of the four kingdoms spoken of in Daniel 2, and Russia was not included in those four Kingdoms, or the parts of the world that were included in those four Kingdoms. The well-known Crimean Peninsula was part of the old Roman Empire. But, although Russia has fought over the Crimea and has some control over it at present, it cannot be described as Russia.

It is true to say that Russia may influence the Ten Kingdoms of the Roman earth at the time of the end. Mr Newton gives an excellent summary of how Russia may influence the policy and decisions of the government and society within the Ten Kingdoms in his book, 'Prospects of the Ten Kingdoms.' But I want to be clear about the fact that Russia is not included in the Prophetic nations or the Prophetic Scriptures.

It is also important to point out that the name Russia does not come from a Hebrew word, but from a Norse word that means, 'the men who row.' Over a thousand years ago men from the Scandinavian region of the earth rowed their boats from that region and came to live in the part of the world where Russia is located, and also some of the nations round about it; including the Ukraine. They were seafaring people, and they named their people and their new land after the oarsmen, or the men that rowed to bring them there. That is where the name Russia comes from, not from a Hebrew word.

It will also be helpful to understand that the reference to Gog and Magog in Ezekiel 38 and 39 and the reference to Gog and Magog in Revelation 20 refer to different times and events. Ezekiel 38 and 39 is referring to events at the start of the Millennium or just before the Millennium; depending on your view of the events there and when they will take place. But Revelation 20 refers to the very end of the thousand-year reign of Christ on the earth. The passages are referring to two entirely different periods of time and it is important to see and understand that fact.

So, we want to make clear to you, to help you in your understanding of the Bible in

these days in which we are found, that the Scripture passages in Ezekiel 38 and 39 and Revelation 20 are not references to Russia, because Russia is not included or spoken of in the Prophetic Scriptures.

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## B W Newton on Russia

*(The following is an extract from Mr Newton's excellent book, 'Prospects of the Ten Kingdoms' – as referred to by Mr McMillan in the previous article. These words refer to the dream given to Nebuchadnezzar, and the interpretation supplied by God through the prophet, as recorded in Daniel 2; also the vision Daniel saw, and its interpretation, as recorded in chapter 7. Mr Newton's exposition was written as long ago as 1849, which was before the Crimean war had taken place).*

Lastly, we learn that the possession of supreme power in the earth is as much the endowment of the kingdoms represented by the toes of the image, as of those represented by its higher parts. The title to hold an authority, which no other nations should be able successfully to dispute, is the endowment of all the kingdoms represented by the image and by the beasts.

Accordingly, however great and threatening the power of such nations as Russia, yet it shall not *finally* be able to take supremacy from those nations which fall within the Roman Empire. It shall neither succeed in introducing among them its principles, nor in preventing them from spreading 'clay-iron' principles among themselves, nor in frustrating their final connection as similarly constituted kingdoms of the Roman earth. It may seem perhaps hazardous to venture such a prediction at a moment when Russia, by its late conquests in Hungary (*written over 170 years ago – Ed.*), has acquired more than ordinary influence over the arrangements of Western Europe. But nothing can frustrate the Word of God.

The power of Russia may act on the kingdoms of the Roman earth. It may assist in preventing the undue preponderance of the 'clay,' and in preserving the proper proportion of 'iron.' It may give a counter influence against democracy, where the influence of democracy has been inordinately strong. Dread of the power of Russia may prevent the nations of the west from warring with, and devouring one another, as

otherwise they might. It may lead them at last to a more united defence of their common principles, and so tend to consolidate their final union.

All this, Russia may be used to effect, or to assist in effecting; but it will not take from the countries of the Roman earth their appointed supremacy, nor prevent the development of their 'clay-iron' power.

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## The Millennial Psalm of the Prince of Peace Psalm 72

By P D Harding

*(Mr Harding was Secretary of the Bible League; he was also Tutor at the Banister Theoloical College, where Bishop Thompson was Principal. This article is taken from Watching and Waiting, October, 1947 and was therefore written before the formation of the State of Israel in 1948).*

Psalm 72 is headed 'A Psalm for Solomon.' The obvious inference is that David penned all this psalm, maybe at first with Solomon in mind, but 'borne along' by the Holy Spirit to write of his illustrious descendant after the flesh, called the Son of David, and yet David's Lord, the Messiah and the Prince of Peace.

In Psalm 22 we have 'a Psalm of David' but as we read we find that the One there described suffered in ways that exceed the afflictions of David. In fact, with the keys provided by Acts 2:30 (where we are told David was a Prophet) and Luke 24:44 (where our Lord spoke of the things in the Psalms concerning Himself) the door opens wide, and we see a wonderful prophecy of our Lord's sufferings and crucifixion there portrayed. In Psalm 72, using the same keys, we find a marvellous vista of the future glory of our Lord Jesus Christ, which constrains us to acknowledge 'Behold, a greater than Solomon is here' (Matthew 12:42).

The minutest details of our Lord's suffering and death as foretold in Psalm 22 (and many other Scriptures) have been definitely and literally fulfilled. When we face a Psalm like the seventy-second dealing with His glorious reign, are we to be satisfied

with a spiritual application only? Should not we expect that as the prophecies of His humiliation have been carried out to the letter, then the foreshadowings of His triumphant reign should have a literal interpretation and have an actual counterpart in future events on this earth?

In thinking of our Lord's millennial reign let us consider five aspects presented to us in Psalm 72.

### 1. A Reign of Perfection (verses 1-2)

The parallelism of Hebrew poetry would lead us to conclude that the 'King' and the 'King's Son' of verse 1 refer to the same Person. Our Lord is King of kings and Lord of lords (Revelation 19:t6). He is also the co-equal and co-eternal Son of the Father. His glorious reign on earth will be distinguished by the perfection of His government. In verses 1 and 2 the word 'righteousness' occurs twice, and 'judgments,' 'judge' and 'judgment' also are to be found. These words speak of the equity of His administration. The poor will be His special concern and will not lack justice through the affluence of the rich. Even in a wider sense which, of course, includes His earthly jurisprudence, the Father hath committed all judgment unto the Son (John 5:22). The wisdom of the Greater than Solomon will bring about ideal conditions in the earth beyond what social reformers have faintly dreamed in their Utopias and golden ages.

### 2. A Reign of Peace and Plenty (verses 3-7)

The next characteristic of His kingdom to consider is peace. 'The mountains shall bring peace' or 'shall lift up peace.' This reminds us of that beautiful prophecy in Isaiah 52:7-8: 'How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace: that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.' Mountainous districts are often the resorts of rebels and robbers; then they shall be centres of peace. Mount Sinai proclaimed the terrors of the broken law; the mountains shall then resound with the gospel of peace. The poor and needy will then enjoy the blessings of peace, for the oppressors will be broken in pieces (verse 4). The Devil will be bound for a thousand years (Revelation 20:2). The beast and the false prophet will then be in the lake of fire (Revelation 19:20). Evil will be restrained in the earth for the Lord will rule the nations with a rod of iron. The millennial earthly people will be a God-fearing people (verse 5), in contrast to the anti-God attitude of so many today. Droughts will not be experienced (verse 6) unless some

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nations omit to go up to Jerusalem to worship, when rain will be withheld from them for a time (Zechariah 14:17). Copious showers, however, will lead to great fruitfulness and the abundant enjoyment of those peaceful times (verse 7). Communism, socialism, collectivism and totalitarianism will give place to a godly individualism, for 'they shall sit every man under his vine and under his fig tree' and man's four freedoms will emerge in the one great freedom for 'none shall make them afraid' (Micah 4:4). Then will the benediction of 2 Thessalonians 3:16 be true in the earth: 'The Lord of peace Himself give you peace always by all means.' On verse 3, B W Newton remarks: 'Then the mountains (i.e. the greater authorities of earth) and the little hills (the lesser authorities) shall bring peace to the peoples by means of righteousness. They shall be ministers of righteousness, and the fruit of righteousness shall be peace.' – *Thoughts on Isaiah.*

### 3. A Reign of Power (verses 8-11)

Our Lord Jesus will exert universal sway, for 'He shall have dominion also from sea to sea and from the river unto the ends of the earth.' To Abraham was revealed the land promised to his seed (Genesis 15:18); to Moses was shown the extent of Israel's boundaries (Exodus 23:31); to Solomon was it granted to reign over the largest area that Israel ever had possessed (1 Kings 4:21); but there is no need to argue about the area comprised in verse 8 of our psalm; it can only mean the universal world dominion of Messiah, dimly seen by those who have written of a 'parliament of man' and a 'federation of the world.' 'All power is given unto Me in heaven and in earth' our risen Lord said in Matthew 28:18. We believe that power is being exercised now in spite of the 'mystery of iniquity' 'which is working in the world.' But He will resume that power which God had delegated to the nations (see Daniel 7:14). He will take to Himself His great power and reign actually over this earth, when Antichrist is consumed with the spirit of His mouth and destroyed with the brightness of His coining. 'Dwellers in the wilderness' (verse 9) will bow before Him and lick the dust. Surely these are the descendants of the children born after the flesh, who opposed Israel in ancient days. and whose offspring are a hindrance to the Israelites having the land of Palestine at present completely in their possession; and who will doubtless have a big part in the final battles of this age. Kings of Tarshish and of the Isles (Coasts) – perhaps rulers in the western parts of the ancient Greek and Roman empire will pay their homage (verse 10). Kings of Sheba and Seba (foreshadowed by the visit of the Queen of the South to Solomon) will present their gifts (verse 10). All kings and all nations will own allegiance to Him (verse 11). Then will truly echo through the earth the words: 'Halleluia: for the Lord God omnipotent reigneth' (Revelation 19:6).



**4. A Reign of Pity** (verses 12-14)

Dictators are merciless; and wielding power intoxicates men and leads to abuse. The weakest often go to the wall even in the best forms of human government. Messiah's reign on earth, however, will be noted for its benevolent autocratic rule. The needy, the poor and the helpless will be His special care (verses 12-13). He will spare (or shelter) them; He will save such. Nowadays the rights of minorities are over-ridden by governments and looked upon as 'wrongs;' but 'the needy shall not alway be forgotten: the expectation of the poor shall not perish forever' (Psalm 9:18). 'Deliver,' 'spare,' 'save,' and 'redeem' are words used to describe the compassionate attitude of the Prince of Peace; 'He shall redeem their soul from deceit and violence; and precious shall their blood be in His sight' (verse 14). This includes redemption by blood from the deceit and violence of sin, as well as from the deceit and violence of the Devil and all over whom he holds sway. 'Blessed be ye poor; for yours is the kingdom of God' (Luke 6:20) are words of the Lord Jesus.

**5. A Reign of Praise** (verses 15-19)

'O king, live for ever' was an adulation often used when addressing earthly monarchs, but how soon history proves the wish to have been in vain. But of Messiah it is recorded 'And He shall live,' and what a cause for praise! 'If Christ be not raised, your faith is vain; ye are yet in your sins;' 'But now is Christ risen from the dead;' 'He must reign till He hath put all enemies under His feet;' 'But thanks be to God, which giveth us the victory through our Lord Jesus Christ' (1 Corinthians 15:17, 20, 25 and 57).

Our Lord revealed Himself to John saying, 'I am He that liveth and was dead; and behold I am alive for evermore' (Revelation 1:18). During the millennium the living, glorified Christ will receive homage, prayer and praise (verse 15). The Prayer Book version renders the words 'Prayer also shall be made for Him' as 'Prayer shall be made ever unto Him.' While this is true the meaning appears to be that prayer shall be made concerning Him, an instance being given in verse 19, where we read 'Let the whole earth be filled with His glory.' Notice the 'continually' and 'daily' of this verse: for then will be carried out universally Paul's injunction 'Pray without ceasing' (1 Thessalonians 5:17).

Verse 16 brings before us the prosperity that will be enjoyed in those days; it will indeed be 'peace and plenty.' How the prophets loved to sing of those halcyon times; let us take Isaiah 35:1-2, as an instance: 'The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God.' Notice the continuity of His reign in verse 17: 'His name

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shall endure for ever; His name shall be continued as long as the sun.' Solomon's luxurious and peaceful reign drew to an end with rumblings of the coming storm and dissolution of the kingdom, but Messiah's kingdom shall not be destroyed and His dominion shall be even unto the end (Daniel 7:27). Verse 17 also reminds us that all shall be blessed in Him, and shall call Him blessed. The doxology of verses 18 and 19 will express the feelings of His rejoicing subjects: 'Blessed be the LORD God, the God of Israel, Who only doeth wondrous things. And blessed be His glorious name for ever: and let the whole earth be filled with His glory. Amen, and Amen.'

The psalm concludes with the words: 'The prayers of David the son of Jesse are ended.' The writer had been carried forward into the future to perceive and speak of the things pertaining to the glorious reign of the Messiah. Under the Holy Spirit's guidance, David had reached the culminating point in his vision of future days; his deepest aspirations were fully satisfied. David, by prophetic gift, saw the sufferings of our Lord and depicted them in many psalms: he also saw the glory that would surely follow and wrote these things for our learning.

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## The Swift and Sudden Advent

By Horatius Bonar

*(This article is taken from a series of Biblical messages which were published in a set of volumes entitled, 'Light and Truth or Bible Thoughts and Themes.' Amongst a variety of helpful statements in the Preface about the Bible, Dr Bonar says, 'It will lead us into all truth. It will deliver us from the fermenting errors of the day. It will save us from the intellectual dreams of a vain philosophy, from the vitiated taste of a sensational literature, from the specious novelties of spiritual mysticism, from the pretentious sentimentalisms of men who soar above all creeds and abhor the name of 'law,' from Broad Churchism, and High Churchism, and no Churchism. It will lead us into light and love, into liberty and unity, imparting strength and gladness.' Dr Bonar states that his work is 'an attempt to bring out, as briefly as possible, the thoughts of God, as contained in the words of His Book. It is with light and truth that we have to do, in handling that Book.' We are grateful to our representative in Australia, Mr Graeme McPhee, for suggesting that this article be included in our magazine as 'it is a timely message for today').*

**‘Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they (*men*) see his shame’ – Revelation 16:15.**

These are words specially for the last days. They suit all times, no doubt; - for Christ is ever coming; the last trump is ever about to sound; the fire is ever ready to be kindled; the Judge is ever at the door. But they suit the last days best, and are meant for these. With eighteen hundred years (*more now!* – *Ed.*) behind us now, we may take them home most solemnly to ourselves. (1) They warn; (2) they quicken; (3) they rouse; (4) they comfort.

**I. The Coming.** It is the long-promised advent. Christ comes! He comes – (1) as Avenger, (2) as Judge, (3) as King, (4) as Bridegroom. The same Jesus that left the earth is about to return to it. ‘Behold,’ says He to a blind, heedless world; ‘Behold,’ says He to a cold and slumbering Church, ‘I come.’ He is herald to Himself. ‘As a thief;’ – at midnight; when men are asleep; when darkness lies on earth; when men are least expecting Him; when they have lain down, saying, ‘Peace and safety.’ ‘Behold, I come as a thief.’ Without warning, though with vengeance for the world in His hand; when all past warnings of judgment have been unheeded. Without further message; for all past messages have been vain.

Like lightning; like a thief; like a snare. Like lightning to the world, but the Sun of morning to His Church; like a thief to the world, but like a Bridegroom to the Church; like a snare to the world, but like the cloud of glory to His Own.

**II. The Watching.** Not believing, nor hoping, nor waiting merely; but watching, – as men do against some event, whether terrible or joyful, of which they know not the time. Waiting was the posture of the Jewish Church for the first advent; Watching is ours for the second. Watch, said the Master. Watch, said the servants in primitive times. Watch, we say still, for ye know neither the day nor the hour of His arrival. Watch, for that day is great and glorious. Watch, for ye are naturally disposed to sit down and take your ease. Watch, for Satan tries to lull you asleep. Watch, for the world, with its riches, and vanities, and pleasures, is trying to throw you off your guard. Watch upon your knees. Watch with your Bibles before you. Watch with wide-open eye. Watch for Him whom not having seen you love.

**III. The Keeping of the Garments.** Be like Nehemiah, who, when watching against the Ammonites, did not put off his clothes night nor day. Keep your garments all about you, that when the Lord comes He may find you not naked, but robed and ready. Do not cast off your raiment either for sleep or for work. Do not let the world strip you of it. Keep it and hold it fast. It is heavenly raiment, and without it you cannot go in with

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your Lord when He comes.

**IV. The Blessedness.** Blessed is the watcher; blessed is the keeper of his garments. Many are the blessed ones; here is one class specially for the last days. How much we lose by not watching and not keeping our garments! (1) It is blessed, for it cherishes our love. (2) It is blessed, for it is one of the ways of maintaining our intercourse. (3) It is blessed, for it is the posture through which He has appointed blessing to come, in His absence, to His waiting Church.

**V. The Warning.** Lest ye walk naked, and men see your shame. 'Shame' has three meanings: (1) the shameful thing or object; (2) the feeling of shame produced by the consciousness of the shameful thing; and (3) the exposure to shame and scorn from others. The first of these is specially referred to here. But all the three are connected.

Adam was ashamed at being found naked when the Lord came down to meet him; how much more of shame and terror shall be to unready souls at meeting with a returning Lord! It will be the beginning of shame and everlasting contempt. They shall be put to shame before men and angels; they shall be overwhelmed with confusion before the great white throne. The universe shall see their shame. O false disciple, come out of your delusion and hypocrisy, lest you be exposed in that day of revelation! O sinner, make ready, for the day of vengeance is at hand!

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## The Gospel of the Grace of God

By Dr Cecil Yates Biss

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*(Continued from page 93).*

The first texts which offer themselves for consideration in this connection are those which speak of the relation of the Atonement to the World. Before noticing these in detail, however, the force of the word 'World' must be briefly considered; and it will at once be observed that this word, which is most characteristically used in the Gospel and first Epistle of John, usually depends for its significance upon the context in which it occurs; and may be used with a wider or narrower range – as a matter of fact it is so

used in Scripture, as elsewhere – according to the immediate intention of the writer. In the words ‘Perceive ye how ye avail nothing? behold, the world is gone after Him’ (John 12:19) it is easily seen that the word ‘world’ is not used in a strictly literal sense, for absolute collective universality is impossible in the nature of the case, but as indicating a wide range of action running through various classes of society at large. We are ourselves familiar with such a use of the term: and no one could be blamed for impropriety, or inaccuracy, who, when referring to facts of a general nature were to say ‘all the world knows this;’ although heathen nations, uneducated persons, and even persons of restricted knowledge, could not be supposed to know anything of that to which reference was made, and were not, therefore, included in the speaker’s thought.

John 1:29. ‘Behold the Lamb of God, which taketh away the sin of the world.’ What does ‘world’ mean in this connection? The object of the verse apparently is to intimate that the Lord Jesus was the Saviour of sinners, not of the Jews only but also of the Gentiles; and it is easy to see that the word ‘world’ intimates this in a general, but not literal, sense – a sense, however, that much required at that time to be impressed on Jews filled with Israelitish prejudices; and which, as in the case of Peter and Cornelius, was found to be extremely difficult of apprehension and belief.

John 4:42. ‘We have heard Him ourselves and know that this is indeed the Christ, the Saviour of the world.’ These words, it may be noted, were words of certain *Samaritans*, and clearly imply that they who spoke them were believers; from which it follows that their apprehension of Christ, though it must have been very imperfect, was that of a Saviour for sinners *outside*, as well as within, the limits of Israel. We have but to ask the question ‘Is the world saved?’ the reply to which is obviously negative, to see that the expression before us is a *general* one, and must not be forced into a particularity which is neither implied nor expressed. In this case, as in others, we, as modern readers, are in some danger of attaching to the phrase ‘The world’ the modern colloquial sense it bears among ourselves, and of forgetting the special and, so to speak, *local* force that it would carry to the mind at a time when the extension of salvation to the Gentiles was so little understood.

1 John 2:2. ‘He is the Propitiation for our sins; and not for ours only, but also for *the sins of the whole world*.’ This passage, which might at first glance seem to be the strongest statement of universal Atonement, is, as we may see on but a moment’s consideration, the strongest expression of the opposite. Otherwise what is the force of the distinction so carefully drawn between ‘our sins’ and ‘the sins of the whole world’?

Who are the persons to whom the word ‘our’ refers if not Jewish believers as distinguished from believers among the Gentiles? And in this connection it is important

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to remember that the Jewish element probably predominated in the churches everywhere, and that the Gospel still possessed, at the time when these words were written, the aspect which is expressed in the words 'Salvation is of the Jews,' an aspect which it has now almost completely lost. (*Compare carefully Galatians 2:9, and, generally, the doctrinal teaching of the whole of that chapter*). Moreover it may be observed that the same Apostle in chapter 4:10, speaking to the Family of God whom he distinguishes from 'the world' (verses 4-5), tells them that the Son of God was sent to be 'the Propitiation for our sins' without in this case making any intimation that this Propitiation had any relation to the world. The general object of 1 John 2:1-2, moreover forbids the interpretation of the word 'world' as meaning all men in the world without exception; for, as has been pointed out by an old writer, the object of the passage is to teach *believers* of the resource provided for them when they fell into sin, directing them to the Advocacy of Christ – an advocacy founded upon His Propitiatory Work – as a special provision for the children of God: whereas the extension of that Propitiation to the world would involve of necessity the like extension of that Advocacy to the whole world, and thus neutralise the very distinction between the children of God and the world upon which the doctrinal teaching of the passage is essentially founded.

(*To be continued*)

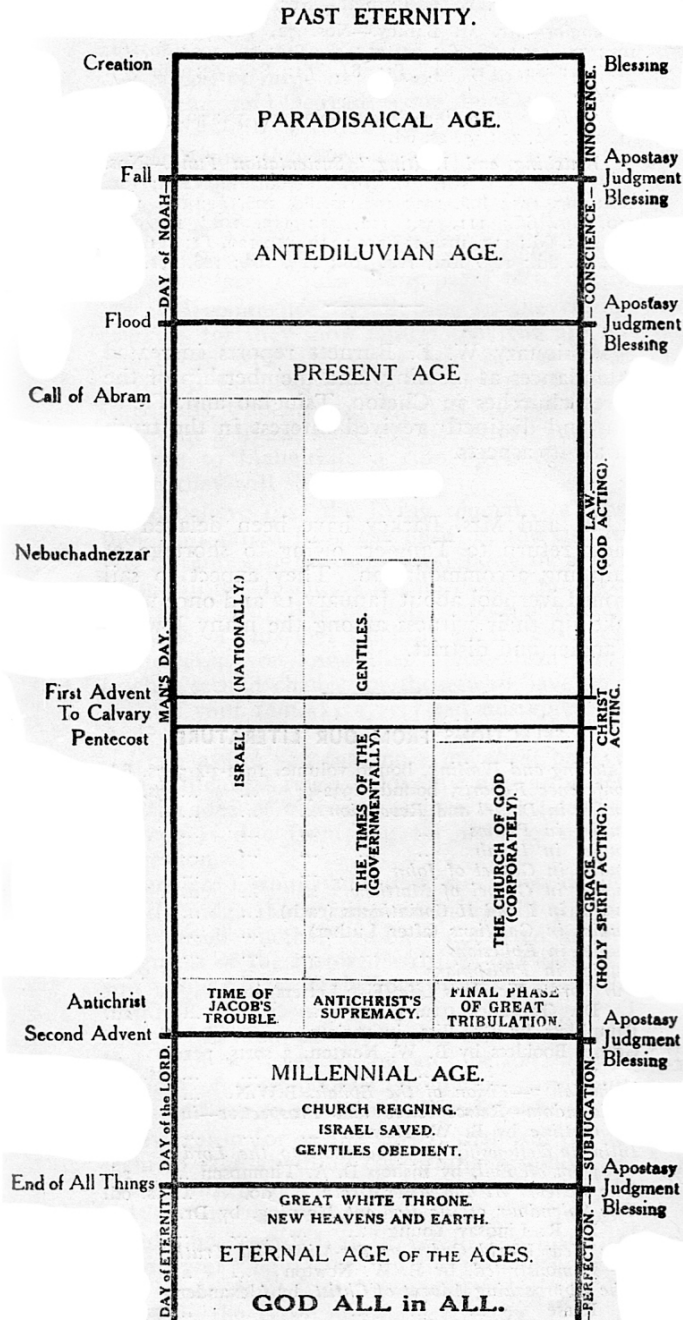
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## Book Review

**Hymns For Infant Minds** by Ann and Jane Taylor; obtainable from Mr D Butler, 15 Ash Grove, Lower Gornal, Dudley, West Midlands, DY3 2NW (E-mail: djbutler@talktalk.net), or ourselves, price £2.25 plus 75p postage.

The Taylor sisters wrote quite extensively, particularly for the young and, about two centuries ago, a book, containing some their writings, was published entitled, 'Hymns and Poems for Infant Minds.' The hymns section of this book has recently been reprinted. Some of these hymns can be sung but it would be difficult to sing all the verses contained in this publication, and the book should be used for reading and meditation purposes. Although these hymns were written so long ago, they still have, in the present day, a very applicable message for the young – and also for older ones. There is a vast amount of good teaching in the hymns from which readers could well profit.

# WATCHING AND WAITING





## WATCHING AND WAITING

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**Chart:** Our representative in New Zealand, Miss Elizabeth Wilson, has kindly suggested that the chart on the opposite page, which was prepared many years ago by Mr William Rouse and printed in *Watching and Waiting*, January, 1947, be included again in the magazine.

**IMPORTANT ANNOUNCEMENT:** Legislation came into force in May, 2018 regarding information kept on database. We confirm that the record we hold of names and addresses of our friends is NOT passed to any third party but is merely used to send 'Watching and Waiting' and occasionally other small items of literature. Should any friend wish us to delete their details from our records, kindly let us know and that will mean that you will not be sent the magazine, etc.

**Bible Spreading Union:** The 128th Annual Meeting of the Bible Spreading Union will be held, God willing, at 7pm on Friday, 16th September, 2022 at 'Rehoboth' Strict Baptist Chapel, Highland Road, Bromley, BR1 4AD. The preacher engaged to preach is Mr Timothy Rosier. Your support for this meeting will be much appreciated. We would remind friends that the reports and annual meeting messages for earlier years have been bound and the latest two volumes (1990 – 1999 and 2002 – 2020) are still available at £9 each.

**S.G.A.T. Meetings:** Arrangements have been made, God willing, for meetings of the Sovereign Grace Advent Testimony to continue through 2022, with the theme '**Where are we in God's Calendar?**' We trust that friends are interested in the subjects, and we would like to see others come to our meetings, which we hope to hold on the fourth Friday of each month except August and December. The Autumn Conference is in September, when we have an afternoon meeting at 4pm. in addition to the usual evening meetings. All evening meetings are at 7pm. Details of the meetings for this Quarter are given on the back page but so that you can insert the dates for the remainder of the meetings in your diary and arrange to be present, we give particulars which are as follows, subject to the will of the Lord:

October 28 .....Will there be a Battle of Armageddon?.....*David McMillan*  
November 25 .....When will there be Peace in Jerusalem?.....*Richard Momteith*

**We are expecting all the meetings to be held in London but it is hoped that the services can be heard on line at the same time as announced (i.e. BST or DMT) by using one of the following links:**

<http://sermonaudio.com/sgat>

<http://facebook.com/sgat>

<http://youtube.com/channel/UC8fFgLBzrc8GuSzcmOC5vmA?>